

HOWNIKAN

PEOPLE OF THE FIRE



Vol. 14, No. 10

Citizen Band Potawatomi Tribe

October, 1992

Only one hurdle remains

Gaming compact wins federal approval

By WAYNE TROTTER

A bid by the Citizen Band Potawatomi Tribe to operate "video lottery devices" at its bingo hall on Hardesty Road won federal approval this week, leaving only one hurdle before the machines can be installed.

In a letter addressed to John A. Barrett Jr., chairman of the 18,000-member tribe, the acting assistant secretary for Indian affairs said the department approved a compact between the tribe and the state following "a substantive review ... to insure compliance with the Indian Gaming Regulatory Act."

But Ron Eden, the acting secretary, did not resolve concerns expressed by Joe Heaton, U.S. attorney for Western Oklahoma, who previously had speculated that the compact might violate a provision of the Johnson Act prohibiting transportation and possession of gaming devices in Indian Country. The tribe maintains that the newer gaming regulatory act supersedes the Johnson Act once a compact is agreed upon.

Video lottery devices are similar to but legally distinct from slot machines.

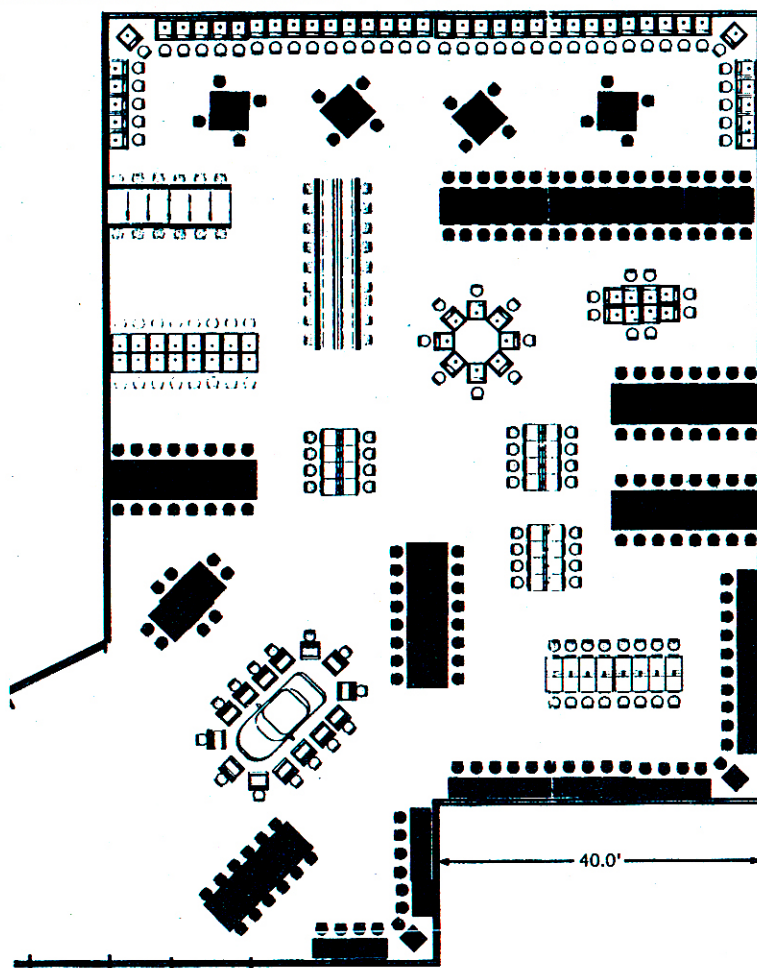
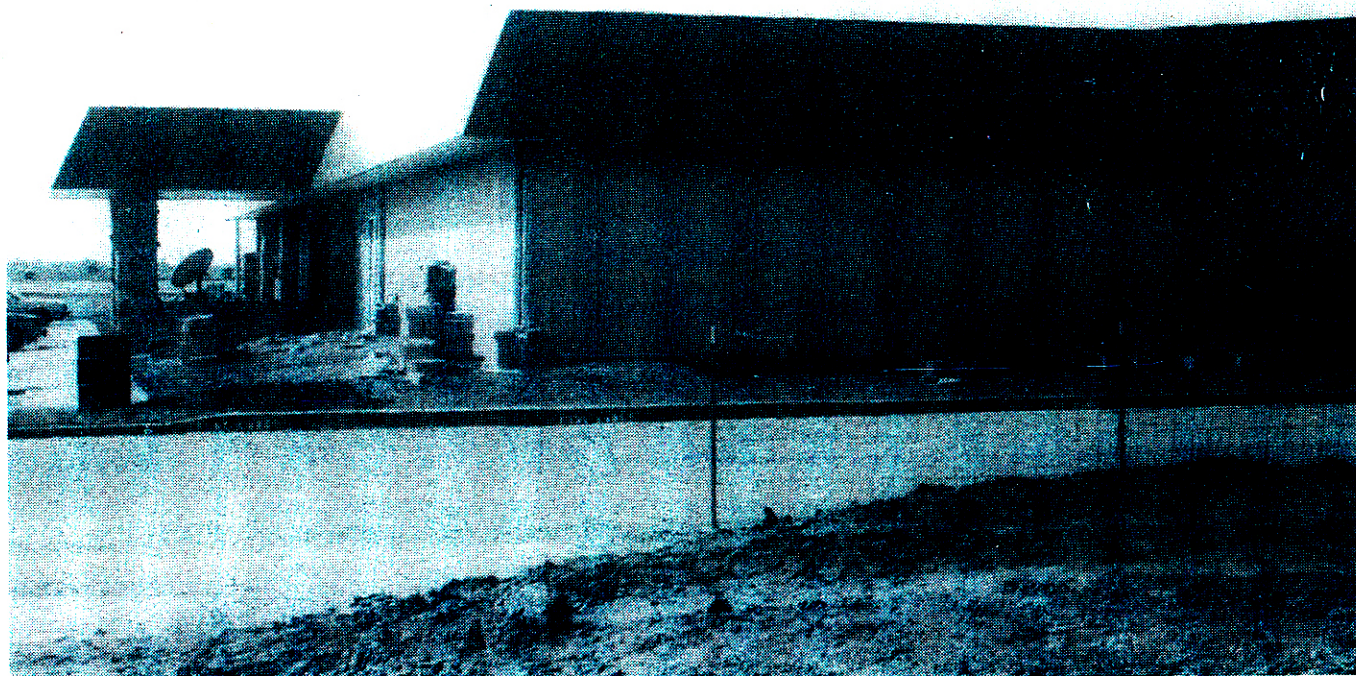
In a written statement, Barrett said once the video lottery machines are in, the result "will be a great economic opportunity for the tribe and the adjacent cities of Shawnee and Tecumseh."

Barrett also said the tribe hopes "to work out a way to use the Potawatomi Tribe's entertainment complex, including Fire Lake, our championship quality 18-hole golf course, as additional attractions for the Heart of Oklahoma Exposition Center, Pottawatomie County's excellent convention, rodeo and livestock show facility."

The compact between the tribe and the state, which took months to complete, acknowledged the possibility of a problem with the Johnson Act and set out a method of resolving a possible dispute. That method was reviewed by Eden in his letter.

"We note that the United States attorney for the Western District of Oklahoma, Joe Heaton, has a concern about the applicability of the Johnson Act to this compact based on his interpretation of state law," Eden wrote. "The Johnson Act prohibits transportation or possession of gambling devices in Indian Country. The IGRA (Indian Gaming Regulatory Act) recognizes continued application of the Johnson Act but exempts gaming con-

The Inside and Outside of our New Venture



Workmen have been busy remodeling the Citizen Band Potawatomi Bingo Hall on Hardesty Road in the Tribal Complex in Shawnee, giving the building a new exterior and preparing to give it a new interior layout. Some of the exterior improvements may be seen in the photograph above. At left is the planned layout for the Video Lottery Machines (VLTs) which the Tribe will install as soon as a problem with the interpretation of the Johnson Law is cleared up. There will be nickel, quarter and dollar machines in both progressive and non-progressive banks.

Please turn to page 16

TRIBAL TRACTS

Self-awareness program for boys and girls begins

The Health Service Department is coordinating a boys and girls Self-Awareness program for ages 10-13 years of age, according to Joyce Abel, RN.

The girls classes started Oct. 6 with an overview of the 7 week program by Shawna Jackson, Social Service Coordinator, and get acquainted games conducted by Donnette Littlehead, Child Abuse Director.

The other classes will be presented by Registered Nurse from IHS and Pottawatomie County Health Department and a substance abuse counselor from Indian Action and Health Service Department staff.

The boys program has not been scheduled at this time.

The Health Service Department has resources available for Tribal members who are interested in an emergency medical service career and who reside in the IHS service area.

Audit process off to good start

Tribal Administrator Bob Davis reports that the tribe's auditors have been in doing preliminary work before beginning the annual audit.

"They said everything looks fine," Davis said. "They'll be back Nov. 1 to begin the full audit." He said the inventories looked fine, as well.

The tribe is audited on the federal fiscal year from Oct. 1 to Sept. 30 because of all the federal programs it administers.

NOTICE FOR JURY SELECTION ROLL

Anyone living within the jurisdiction of the Citizen Band Potawatomi Tribe over eighteen years of age is eligible to register for the Court Clerk's Jury Selection Roll for tribal court jury service. Potential jurors should contact Potawatomi Tribal Court Clerk Joie White at (405) 275-3121 and provide their name, address, birthdate, and other pertinent information. The deadline is December 15, 1992.



Birds-Eye Drug Search — Again

This is the photograph which appeared at the bottom of the front page of the September issue — the one that was printed so dark that you couldn't see anything. The printing company apologized, explaining that an error was made during the printing process. We're reprinting it so you can see the faces of the officers who recently participated in an aerial search for marijuana plants on Indian land.

The plants shown here were found on Sac & Fox land. In the photo are, from left on the front row, Jack Craig, BIA Branch of Drug Enforcement (BDE); Roger Old Mouse, BIA-BDE; and Tim McElrath, Sac & Fox Nation; back row, Randy Osburn, Absentee Shawnee Tribe; Lt. T. K. Hook, Iowa Tribe; David A. Stinson Sr., Sac & Fox Nation; George Harjo, Sac & Fox Chief of Police; David Kubiak, Potawatomi Chief of Police; and George Washington, Absentee Shawnee Tribe.

Tribal member conquers Pikes Peak

A Colorado Potawatomi recently completed the "Triple Crown" of running in that part of the world when he finished the 13.1 mile Pikes Peak Ascent in August.

Dr. William Earl Trousdale, a gynecologist practicing in Colorado Springs, completed the third and final leg of the "Triple Crown" on Aug. 22. The first leg is a 15K run held in June called the Garden of the Gods race. The second is a 10K run in July billed as the Colorado Springs Classic, won this year by Gallindo Bourdin of Italy, who won the Olympic Marathon in Seoul, Korea in 1988.

A total of 1,565 runners participated in the Pikes Peak Ascent, including 439 women and 1,126 men. Trousdale went up with the first group of 751, which began thirty minutes before the second group. One 57-year-old man from Iowa ran 10 miles of the run before he collapsed and died.

Trousdale finished the race in three hours, 54 minutes, placing 69th in his age group of 186. Weather was less than ideal, with the temperature at the summit, with wind chill, about 10 degrees and wind gusts reaching 60 mph.

He was welcomed at the summit by his wife Pam, son



Trousdale poses at the summit of Pikes Peak after run holding a "Potawatomi And Proud Of It" bumper sticker

Bubba and daughter Sarah. Bubba told his father "if you can do this at 44 then I'll run with you next year!" His father replied that this year's effort was "Once and only once. That's enough!"

Bubba is 18 and a freshman at West Texas State at Canyon. Sarah is a junior at Rampart High School in Colorado Springs, and older brother Jason, 19, is a sophomore at Northwest State in Alva. Dad is a native of Pawnee, Oklahoma, a graduate of Ponca City High School,

Oklahoma State University and the University of Oklahoma medical school. He first practiced in Edmond, Okla., before moving to Colorado in the early 1980s. He has lived in Colorado Springs since 1987.

Trousdale is the son of C. E. and Ellen Jane Trousdale, the grandson of Earl and Agnes Trousdale, the great-grandson of William Amob (Eldin) and Ethel Hitt Trousdale, and the great-great-grandson of Billy and Mary Toupan Trousdale.

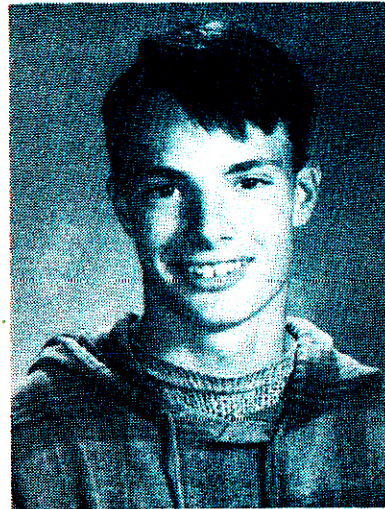
Potawatomi youth excels on California baseball team

Jesse Mitchell, a registered Potawatomi tribesman #101190 lead his La Crescenta, California team offensively to their second straight Western Region Championship. In 9 games Jesse had 11 hits, 4 doubles, 1 home run, scored 13 runs and stole 10 bases, as the teams lead off batter.

Jesse played shortstop for the second straight year (Mizuno Outstanding Glove Award recipient in the 1991 World Series) teaming up with team mate Jason Robitaille (Tournament M.V.P.) for numerous double plays and pick offs.

Jesse presently attends Cresenta Valley High School and is honor roll student with a grade point of 3.6.

La Crescenta Californians 14 Year Old Babe Ruth All Stars the



defending 1991 13 Year Old World Series Champions, again dominated the 1992 State and Western Region Championships. Beating Culver City for the State and Utah for the Western Region.

PROJECT DIRECTOR

(OSAP Youth At Risk Grant)

QUALIFICATIONS: MA School Administration or Counseling; Federal Grants; experience in working with Indian population or high risk youth.

SALARY: Negotiable

STARTING DATE: As soon as possible

APPLY AT: Poplar Public Schools, C/O Douglas W. Sullivan, Superintendent of Schools, Box 458, Poplar, Montana 59255, 1-406-768-3637, ext. 11

SEND Cover letter, Resume, College Placement File/Credentials

TRIBAL TRACTS



Tribal Court Sworn In

Members of the Citizen Band Potawatomi Tribe's Supreme Court and District Court took their oaths of office earlier this month as the Supreme Court began a new term. In the top photograph, Chief Justice G. William Rice, who was sworn in at the annual Pow Wow by Tribal Chairman John A. Barrett Jr., swears in the other members of the court: from left, Justice Lawrence Wahpepah, Justice Almon Henson, Justice Truman Carter, Justice Linda Epperly and Justice Rex Thompson. In the lower photo, Rice swears in Judge Gregory Bigler and Chief Judge Philip Lujan of the District Court. Court Clerk Joie White assists in the ceremony.

Tribal member honors memory of departed longtime friend

(Editor's Note: Tribal member Tony Levir of Shawnee, Okla., submitted the following articles on the death of "my friend since childhood," Elwin Shopteese, a Prairie Band Potawatomi. "My heart, soul and mind seem elated with pride and honor for having known and witnessed some of his feats," Levir said. "Elwin will meet the Great Spirit by standing tall without shame.")

Elwin I. "Ehmit Nehweh" Shopteese, 70, Mayetta, died Thursday, June 25, 1992, at his home.

Mr. Shopteese was executive director of Indian Community Alcoholism Resources Expeditors Recovery Home Inc. since 1975. He was alcoholism counselor at the I.C.A.R.E. home from 1972 to 1975 and was a volunteer in the alcoholism field and initiated the I.C.A.R.E. program during 1971 and 1972. He formerly was self-employed in painting and decorating.

He was a veteran of both World War II and the Korean War, having attained the rank of captain in infantry.

He was born July 16, 1921, at Mayetta, the son of Francis P. and Mary Mzhickteno Shopteese, and spent all his life in the Mayetta community. He was graduated from Holton High School in 1941, earned business training from

Haskell Institute at Lawrence in 1946, had alcoholism counseling training from the University of Utah at Salt Lake City in 1974 and had an associate degree in alcoholism and drugs from Washburn University in Topeka.

Mr. Shopteese was a member of Prairie Band of Potawatomi Tribe and the Drum Religion.

He was married to Kitty L. Emarthla Dec. 12, 1975, at Topeka. She survives. A daughter, Donnis King, died April 9, 1988.

Other survivors include a stepson, John Talawyma, Lane Deer, Mont.; a sister, Ruth Shuckahosee, Mayetta; a brother, Thomas E. Shopteese, Topeka; and 10 grandchildren.

Indian Tribal Drum services were Monday evening on the dance grounds west of Mayetta. Burial will be in Tuesday afternoon in Ship Shee Cemetery west of Mayetta. Mercer Funeral Home, Holton, was in charge of arrangements.

Memorials

To My Departed Comrade:

Elwin I. Shopteese was an exceptional martial leader, self confident, modest, honest, compassionate, and blessed with God's greatest grin.

Elwin I. Shopteese was a soldier's soldier. Paramount was his living testimo-

nial that patriotism is not a short, frenzied outburst of emotion but rather the tranquil, steady investment of a lifetime.

With the insight of a promotional genius, the eye of the shrewdest banker, the hand of the most careful doctor, the touch a master politician and the daring of a courageous soldier, Elwin I. Shopteese said "Yes" to life. A man of multiple talents, he contributed to his country, his native state and to the endeavors of his friends. He leaves a legacy which will not easily be approached.

Elwin I. Shopteese greeted success with graciousness, injustice with indignation, and irresoluteness with faith and honor. Equally important, he was my very first squad leader. He gave me his hand, saying, "Do not walk ahead of me, for I may not follow. Do not walk behind me, for I may not lead. Just walk beside me and be my friend." He was, indeed, my partner in this great and glorious adventure called life.—Robert L. Shirkey, Major General, AUS (Ret.), Kansas City Mo.

To all who remembered the youthful Elwin I. Shopteese, he was the original "marathon man" who would run ten miles to the reservation without blinking

an eye. Elwin I. Shopteese neither knew nor realized that he was conditioning himself for a far greater task when he answered his country's call to serve in World War II.

Elwin I. Shopteese was that rare individual who, despite serious illness, stayed with other Company "E" troops to arrive at Omaha Beach on July 6, 1944. His unflagging zeal and devotion to duty resulted in his being commissioned a 2nd Lieutenant on the battlefield (one of the highest honors that can be bestowed upon a combat soldier). Following recovery from wounds suffered at the Moselle River in France he rejoined his unit. Elwin I. Shopteese rose to the rank of Captain. He was the recipient of the Combat Infantry Badge, Purple Heart, and Bronze Star together with other awards and a survivor of fierce battles on the European continent and in Korea.

Committed as Elwin I. Shopteese was to the rigors of his battlefield commission, he was equally committed to his "commission" in life, being a force for good at home and abroad. As in life, Elwin I. Shopteese's spirit continues to mingle with all freedom loving peoples everywhere.

Carl W. Koch, (1st Sgt.; Co. E., 137th inf., 35th Div.) Kansas City, Mo.



In your opinion ...

Pow wow was success

Borzho Nikan's

The 1st Annual Citizen Band Potawatomi Pacific Northwest Intertribal Pow-wow, held August 29, 1992 at Gervais, Oregon in the High School, was declared a great success and a wonderful time for all who attended.

The Pow-wow was supported by many of the local and regional tribes and their members. Eight drums and nearly 150 dancers plus a large audience were together to share in this cultural celebration.

Many of the top drums and dancers were in attendance so it was a real "Moccasin Smoker" for sure. A great meal was served and thanks go to the cooks and kitchen help who worked so hard to make everyone comfortable. A big thanks to Rocky and Maxine Baptiste and the pow-wow volunteers also; You folks did a wonderful first time job.

Many thanks also to the Pow-wow staff and royalty who attended:

Whipman: Paul Whitehead

Headman Dancer: Craig Whitehead

Head Lady Dancer: Saline Lynch

Host Drum: ShimShuey Drum and

MC: Lee Merrill

The Princess and Honorary Princess's: Confederated Tribes of Siletz.

The Princess and Jr. Miss and Honorary Princess: Confederated Tribes of Grand Ronde.

My families deepest and most sincere appreciation to Rocky and Maxine, the Pow-wow Committee and the Business Committee members for honoring my daughter Shyloh as the 1992 Regional Pow-wow Princess and for requesting and establishing myself as Arena Director. We are deeply honored and will do our best to represent our relatives of the Potawatomi People's to the best of our ability.

Shyloh is 18 years old and is a 1992 graduate of the Eugene Opportunity Center in Eugene, Oregon. Shyloh was born in Medford, Oregon and has been dancing steadily the last two years. We would like to recognize those who have helped her in her dancing and Pow-wow etiquette:

Terrie West: James and Sylvie Florendo, Mr. Paul Whitehead, "Mom Judy" Fry, Ronad Nadine Bourdeaux, Craig Whitehead, Jennie Allred, Rocky and Maxine Baptiste, Jon Warren, Melissa and Eugene and Brent Florendo.

Employed currently at the Maude Kern's Art Gallery in a JTPA training position, Shyloh plans to go on to college to pursue a career in outdoor and recreational therapy for youth.

Again our thanks to one and all and we hope to see you all at the next Pow-wow. May the Creator bless you each and every one.

Megwitch,
David West

The 'circle of life'

"You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from sacred hoop of the nation



Part of the activity during the Oregon pow wow (See letter at left)

and so long as the hoop was unbroken the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain, and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The sky is round and I have heard the earth is round like a ball and so are the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round.

Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood and so it is everything where power moves. Our tipis were round like the nests of birds and these were always set in a circle, the nation's hoop, a nest of many nests where the Great Spirit meant for us to hatch our children."

So now as Rocky joins the other obsessed hunters out in the woods, I will treat myself to a weekend of Hunting.. I will Camouflage myself in my favorite fall outfit and design a color update for my wardrobe.. I'll pack all my supplies, like eye shadows, powders, lipsticks,.. I'll choose my weapons and inventory my ammunition like some new expensive perfume and lotion. I'll get back to nature and the outdoors in some new fashion jeans and of course a red top. But I must not forget my hunting license (Visa, Master Card,). (If I can find where he hid them). I'm off- See you later!

Maxine Baptiste

Be sure to vote

The American Indian and issues concerning the American Indians (such as health care, education, housing, social programs, culture and language) seemed to have been pushed aside by this years politicians. These issues are not being discussed by debate or in personal campaign promises. Many politicians have obtained the notion that American Indians do not vote so therefore it is not to their advantage to make any promises of support to the Indians. Let us prove them wrong by getting involved this November and exercising our right to vote. Let's stand together and be counted. This is one way we can let our state and national politicians know that we want to be heard. In Oklahoma, our Governor declared 1992 "The Year of the Indian". Let's show the politicians we are here in numbers and we will vote.

The issues surrounding income security includes protecting programs like Social Security, which relieves many families from financial hardships after experiencing death of a spouse, disability, or unexpected retirement. Millions of children receive benefits in the form of Social Security payments. Social Security death benefit payments are only \$255.00. These payments have not seen a raise since 1952. Only an act of Congress can change a National Indian Council an Aging conference. We must continue to speak out. One way is by voting.

Our programs budget is determined by the politicians we vote and put in our office. Our Indian Hospitals and Clinics need more program money. At the present time, these facilities are under staffed and medicine is under stocked, due to low program budgets. Some Indian patients either buy medicine on

the outside due to unavailability or do without. Our eye glass program has been practically eliminated except for basic eye exams (and this is available only after extensive waiting lists). Many elders need eye surgery, but it is not available at our own facilities and there is not enough budget money to be referred out. Again, due to lack of program funds.

Education, culture, and language are important programs for our children. These programs need more money not more cuts. The children of today will be leaders of tomorrow.

I stress—these budget cuts and lack of program funds are not the fault of our tribal leaders. They do the best they can with the budget that is allocated to them from the politicians that we, the American Indians, help elect to office.

Take time to read about the issues concerning you and your family. Find out how each politician voted on these issues this past year. Make your decision based on this information. The political party that each politician belongs to is not near as important as the issues that directly affects you and your family.

So your vote can make a difference this November. The only vote that does not count is the vote that is not cast. I urge you to please vote.

Hazel Rhodd Williamson
Grievance Committee Member

Bertrand book on hold

Dear HowNiKan:

As some of you know, I've been quite sick since April really. Feel as though I'll last a few years! Had one foot in the "Walkin On" column. Memory still not too good some days, but hopefully it will get back to normal, or as near as I ever was, soon. Physical Therapy says they will have me walking by spring or sooner and I can go home!

Meanwhile, the 3rd edition of the Bertrand Family History is on hold. All monies for donations and/or orders will be returned to each of you. I would like any additional pictures or family shots however. My "girl Friday" insists we at least work on it! And the younger generations are getting involved and started "digging." This, to me, makes all my work worthwhile.

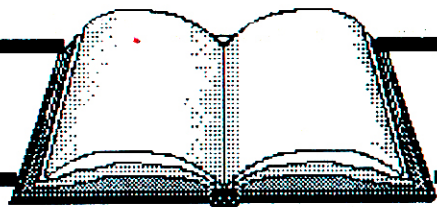
I thank you for your cards and letters of encouragement. My family saved them till I could read and comprehend them myself. They are on my bulletin board!

Am also still working on research. My husband carries film back and forth for me.

I have enclosed several articles from our local newspaper for Bro. Kiker and the editor. I especially like the one about the oral promise from the Jesuits that Notre Dame would be established as a school for the Potawatomi forever and ever (or 90 days — whichever is the shortest period of time!) And this the same man, who back in 1988 and before said we should forget our Trail of Death and the past and get on with the future!

I have the Treaties, land description history of Notre Dame College — in Holy Cross Order College and it was not a school for Indian children! All for now. Thank you again. Your prayers and best wishes greatly appreciated.

Gladys L. Moelle, Kansas



For the record...

BUSINESS COMMITTEE MEETING

August 27, 1992

Present: Chairman John A. Barrett, Jr., Vice-Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Jerry Motley, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Health Aids Director Joyce Abel, Indian Child Welfare Worker Rick Short and Grievance Committee Member Gene Bruno.

Tribal Chairman Barrett called the meeting to order at 7:15 p.m.

Jerry Motley moved to approve the minutes of the July 23, 1992 Business Committee Meeting; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Presentation concerning grant writing was given by Rick Short, Indian Child Welfare Director. Business Committee will take under advisement and report back to Mr. Short.

Because of erosion, it was the decision of the Business Committee to place telephone size poles in at least a 3 foot deep ditch filled with concrete on the #7 Greens pond.

Linda Capps moves to approve Resolution #93-16 enrolling 26 descendancy applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution 93-17 enrolling 25 descendancy applicants; John Barrett seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve Resolution #93-18 enrolling 25 descendancy applicants. Bob Davis seconded. Passed 5 in favor, 0 opposed.

John Barrett moved to approve Resolution #93-19 enrolling 25 descendancy applicants. Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution #93-20 enrolling 26 descendancy applicants. Bob Davis seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Resolution #93-21 enrolling 11 applicants eligible for enrollment under previous guidelines. Hilton Melot seconded. Passed 5 in favor, 0 opposed.



Business Committee members Hilton Melot, left; Bob Davis, second from left; and Chairman John A. Barrett, right, relax with tribal attorney Michael Minnis at Fire Lake Restaurant after a recent Business Committee meeting.

Business Committee recessed at 9:25 p.m.

Business Committee reconvened at 9:30 p.m.

Jerry Motley moved to begin as soon as possible, a building identical to the existing Bingo building which will be located due east 60 feet of the existing Bingo building. The tribe will solicit 4 or more bids; John Barrett seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to adjourn Business Committee meeting; Jerry Motley seconded. Meeting adjourned at 9:40 p.m.

Timeless advice: 'Get a good, clean, intelligent committee'

(From *The Indian Scout*, a publication of the Shawnee Indian School and Agency, February 1916) — On the 20th the Citizen Pottawatomie Indians will meet in a general Council at the Shawnee Indian School, as announced in our last issue.

There are something like 1800 names on the tribal rolls, many of these with the best education — plenty with business ability and a large number who have already been given full control of their lands and funds. In fact the Citizen Pottawatomies have long been recognized as among the most progressive (stet) Indians in the United States.

Your trust period expires within a couple of years, and it is very probable that with very few exceptions you will soon be compelled to look out for yourselves with no assistance from Uncle Sam. Notwithstanding the number of competent and energetic

men and women among you, still it is well known that there are yet too many who drink whiskey, gamble, and in other ways, show their incompetency, and who need assistance from some source.

Now in your coming council these facts and conditions should be kept in mind. You should come to your council with your minds open — with plans thought out, but with a willingness to give up your hobby-horse if the majority do not agree with you.

One or two persons should not attempt to do all the talking. Say your say, and sit down, and give everyone a chance. This is to be a council, not a debating society. Don't try to convince the whole tribe that you are right, and rest of the folks are wrong. They will not believe you.

You are all proud of your Indian blood, and you should be. If you are, then show respect to the Indian blood by listening to those members of your tribe, who have considerable Indian blood in their veins.

Give the Indian blood a chance.

But don't forget the main and principal idea, which you should keep in mind, which is that advice of one man or woman among you who has lived a clean and successful life before you all, should have more weight in your councils than all the whiskey-soaks and bums in the whole tribe. Listen to the advice of your best men women and vote with them.

Your principal business is to elect a good committee to look after your affairs. Elect your best people on this committee. Give this matter careful consideration. If you fail in this your whole council will be a failure, and your entire tribe may in the end lose large sums of money, because of an incompetent committee. Elect men and women who have Indian blood — the more the better — and who will have good sense and judgment as well as intelligence and ability to meet the Honorable Commissioner of Indian

Affairs, and the various committees in Congress before whom you will expect them to appear.

Now just another word, when you have a good committee, don't turn and tie them all up, hand and foot, by trying to decide everything in this council. You do not know what they will come up against. Give them a free hand, especially so since their acts are to be approved by the Honorable Commissioner before they become binding.

The main thing is to get a good clean, intelligent, committee. Then get behind them and push. Don't call the other fellow a kicker just because he don't agree with you. You might be wrong yourself. Be friends. Work for harmony and good will. Be brothers and sisters in the same blood. Pull together and put something over the hill this time.



A Pottawatomie welcome to these new members

New Enrollees: Enrolled October 12, 1992

Michael Harold Wesley, Jr.
Kelly Duane Mahana
Whitney Kristin Robinson
Calvin Taylor Nelms
Todd Anthony Bowden
Nathan Paul Bowden
Theodore Richard Melott
Jeanine Roshelle Rutledge
Dawniell Kaysha Black
Zackery Lane Johnson
Timothy Clinton Owens
Sarah Gail Harrison
Katherine Michelle Harrison
Nickey Joe Anderson
Shane Robert West
Jason Ian Kacura
Azurerae Skye Kacura
Thomas Lee Anderson
Tandi Mae Anderson

Rebecca Rachelle Anderson
Justin Todd Lemonds
Leslie Brooks Lemonds
Tiffany Rae Lemonds
Elizabeth Ann Dockery
Sandra Lee Tyszkiewicz
Sharra Christine Tyszkiewicz
Douglas Alan LaRock II
Carla Sue McGuire Payton
Brandon Lee Payton
Jamie Sue Payton
Cody Ray Payton
Jason Glenn Johnson
Clinton Wade Johnson
Derek Shawn Buchanan
Christopher Lee Saylor
Joseph Thomas Lewis
Amanda Fay Lewis
Jade Lora Hardin
Aleta Danita Danielle Madden
Santana Marie Cheatwood

William Lawrence Dodd
Corey Allen Mars
Callie Rae Mars
Kris Melvin McPherson
Christopher Sean McPherson
James Ray White
Leona Louise Medearis
Garrett Lewis Bucktooth
Nadine Rochelle Bucktooth
Robert E. Bucktooth III
Kendra Ali Hillhouse
Meliah Adaile Macon
Randi Lee Coon
Paula Lynell Howell
Christina DeLyn Howell
Michael Joseph Melot
Deven Michael Melot
David Charles Soldan
Ryan David Herriman
Sean Michael Herriman

Cody John Duncan
Shane Kay Duncan
Nikki Cae' Carlstrom
Brent Alan Payne
Taylor Dean Washburn
The following 13 applicants were eligible for enrollment under previous guidelines.
Marjorie Faye Blair Hobdy
Katherine Ann Lewis
Susan Kay Lewis Wesley
Jack David Hobdy
Darlene Faye Rutledge
Madelaine Sue McPherson
Kirk Thomas Lewis
Kent Blair Lewis
Wilma Rae Mathes Owens
Roy Lee Mathes
Lloyd Francis Copeland
Katherine Marie Reel
Marilyn Lois Trask Morton

Light reaches different human beings at different levels

ISH-KO-TE

This month's letter was chosen for a specific reason. We have thousands of tribal members, we have thousands of people who are perfectly all right; who at distant view can laugh and create the impression that all is right. If we were to look at each other and understand the true situation of each of our lives, we would see in most cases spiritual bankruptcy and deep needs. Our ancestors were no different, but theirs was a much more closely knit world of relations and survival that called for family love and whatever it took to bring their families through yet another day in what I call a healthy tribe.

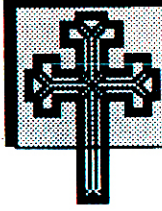
In essence, what I have said is meant to call each of us to the realization that God, Kasha Manito, wants to take care of His children, but His children have put Him far behind other interests. The spiritual journey from our early beginnings is not yet completed. Our children walk along this pathway with us. They inherit our infirmities as well as our blessings. We are capable of handing our children a snake instead of a dove. Why do people play the spiritual game?

We should all look closely at ourselves and what we share with others, especially our fellow tribal members. Your spiritual life is important to me because I share your journey. This trail is not traveled by the perfect. We Potawatomi people have been walking this road for many generations. These letters from Lone Eagle are meant to give you a view from the standpoint of a man who has walked those same pathways, much closer to our ancestors than we who follow today. There will be some topics he touches upon that you may not see in the same light that he does. Let us not forget that the light reaches us human beings at a different level each day. Let us be open minded enough to stand in the Light of Kasha Manito, knowing that light has always been the essence of the People of the Light.—Norman Kiker

Letter from Lone Eagle,
August 1951

Dear Friend:

You ask about the origin of my tribe, and of the race and also about the religion. Well there are several myths I suppose one would call them, in regard to the origin. It seems that we must have descended from the Delaware for in all our legends we refer to them as our "Grandfathers." The story of their origin is that the first Indian came up out of the sea in a shell, which we call a "Megas." The Megas shell is still used in our Medicine Dancers although the origin of the other Algonquin tribes as well as our own is that WESKA, our Culture Hero of Christ was the son of the daughter of Nakomis



A message from the chaplain...

by Rev. Norman W. Kiker

(Mother Nature). This daughter was married to Kedge-Ah-Kay-Wis (West Wind Spirit) called in low Potawatomi Ba-Gash-Mo Monita Not-en. He ran away and left her with the child, and she died of a broken heart, so the child was raised by the grandmother, Nakomis. By some tribes he is called Man-Ah-Bo-Jo, by others Wan-Ah-Bo-Jo etc etc. But it is one and the same story. Longfellow in his poem took this culture hero and gave him the name Hiawatha. Why I do not know for the true Hiawatha was not an Algonquin at all but was an Iroquois of the Onondaga tribe who lived about 1400 to 1460.

He was one of the leaders in forming the League of the Iroquois which later pushed our people back from Lake Erie country to the Lake Superior region.

The religion was taught our people, for the name Potawatomi means "Keepers of the Fire" or "Keepers of the Light" and it is they who are supposed to have taught other tribes the Medicine

Lodge, or Midi-Oken as we call it. It is a simple and sincere religion based on the tangible and intangible things in Nature, the basic belief being that all life is a part of Ka-Sha Mon-Ah-To the Great Spirit, or Manito, dwells. To want only destroy anything in Nature would be to destroy the house of God so to speak for He is all around in all of these things at all times.

At death the Spirit returns to join the Master and may or may not at some future time return to another unborn child for the duration of its life span. In these cases, which are rare, it (such a person) is known as a child of the Bear, the Giant, the Lynx, or the Turtle, all symbols of Spirit forces, and such a person becomes something of a prophet, or seer. While I do not believe too strongly in this, yet I must admit that some of them seem to have an uncanny way of predicting events to come along before they actually happen. This is sometimes called Black Magic by white people but there really is nothing bad or wicked about it at

all. I have sat in on many of these meetings and even beaten the drum at times so I know exactly what goes on.

Aside from the things mentioned above the religion is almost exactly like any Christian religion, for we accept the idea of one central God, an unseen Spirit of great power, who has created all things and given all life.

There are many other spirits who are helpers of the Great Spirit some of them quite important, corresponding to such as St. Peter, or Gabriel, while others are more like Angels working together in groups. All of these are parts of the Great Spirit, and are co-ordinated in such a manner as to keep all things in balance and in reproduction from generation to generation. Of course the medicine ceremonies are much different than the Christian ceremonies are, but they are also more sincere and motivating or inspirational perhaps I should say. They impress you to a point where you seldom forget what was said, or who said it, for in the stillness of the night beside the ritual fire there is something that sort of grips you, and for the time at least, sort of takes you away from the reality of this world of mystery and Spirit Power beyond explanation. No one can quite

describe it, for it is an experience beyond any words to describe.

The weird chants of the Medicine Men, giving thanks or seeking favors, the conduct of those in attendance, the tinkle of megas shell rattles from the Spi-Pit-Igan (Medicine Bags) as the dancers move slowly around the circle inside the Gel-Ga-Mock or Medicine Lodge all have a part to play in the sincerity of the service. In other words the setting sets the mood, and it is a mood never to be forgotten.

Hope I have answered some of your questions and will be happy to answer others any time, so write when ever the Spirit moves you. With best of good wishes and many thanks for your interest in Indians, I am as ever, Nee-Gee Pe-Che Ko-Pen-Ess Lone Eagle.

The single path our ancestors walked now has many branches, which we call councils, but still we are all related. I see my job as Chaplain to be one of working with and for all the people of the tribe no matter where they are. If there is anything in these letters, or anything else, that you would to discuss with me, please contact me at 1901 S. Gordon Cooper Dr, Shawnee OK 74801, or 1-800-880-9880

Norman Kiker



Leading The Parade

Linda Capps, vice chairman of the Citizen Band Potawatomi Tribe, was one of two parade marshalls for the annual Frontier Days parade in Tecumseh in September. The other marshall was Leroy Ellis, governor of the Absentee Shawnee Tribe. Capps and Ellis are shown here riding in the parade. Although the day was overcast and it rained before the 10 a.m. parade began, a good crowd turned out for the annual Tecumseh celebration.

Walking On ...

Bernard Hudspeth of Biddeford, Maine passed away August 10th, 1992 of a terminal illness.

Bernard was the grandson of Georgia Bumbaugh Hudspeth McCollum and the great grandson of Madeline Yott Bumbaugh.

He served in the Army as a paratrooper during the Korean Campaign and was a recipient of Three Bronze Stars.

He is survived by his wife Margaret Chisholm Hudspeth of Biddeford, ME, and a sister, Grace Merrifield, of Lake Havasu City, Arizona.

Interment was in the Veteran's Cemetery at Augusta, Maine.

***Oklahoma native
to head tribal services
for BIA in Washington***

Bureau of Indian Affairs Deputy Commissioner David Matheson has announced the selection of Carol Bacon, a 17-year employee and native of Oklahoma, as Director of Tribal Services for the BIA.

"I am pleased to have someone of Carol Bacon's experience and knowledge to take on this most important position in the BIA. I am confident that she will continue to provide the kinds of services to Indian tribes and to our area and agency that they have come to expect in the past," Matheson said.

Bacon told Indian News she took on the assignment knowing that much would be expected of her as has been the case with all previous directors. "I have served as deputy in this office for two years and I know the quality of services our tribes and the areas need in order to provide needed services to Indian people," she said. "I look forward to working with them in the coming years."

Bacon joined the BIA in 1975 as a vocational development specialist in Chicago. She worked in that position and as an employment assistance specialist until 1978 when she moved to Washington, D.C. as Youth Corps coordinator assistant administrator in the Office of Indian Services. She later served in the Branch of Employee Development, Branch of Tribal Relations and in 1990 became tribal government services officer in the Division of Tribal Government Services. She was named deputy director of the office she now heads in July, 1990 and where she was serving at the time of her new appointment.

Bacon is a member of the Senior Executive Service and an enrolled member of the Choctaw tribe. As director of Tribal Services, she will have direct responsibility for law enforcement, social services, housing, self-determination services, and tribal government services which include enrollment, acknowledgment and research, tribal relations and judicial services.

Bacon, 47, holds a B.A. in sociology from the University of Oklahoma.



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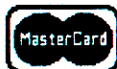
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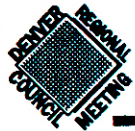
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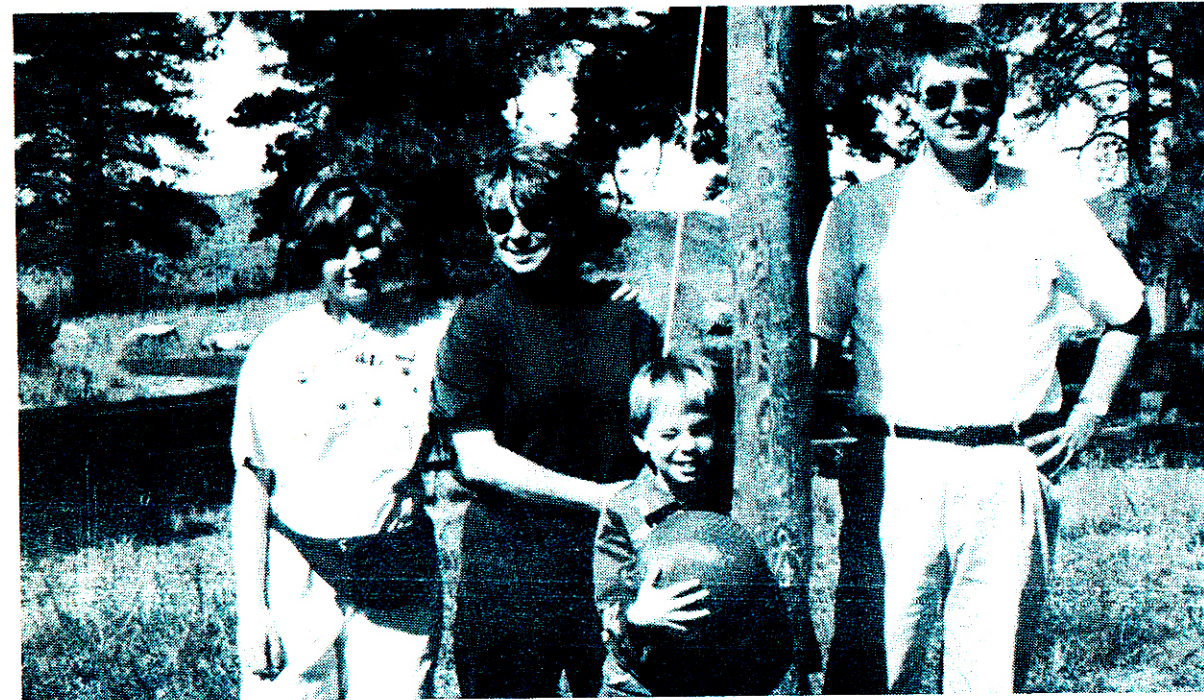
A celebration of our Potawatomi heritage...



The Wisest At The Denver Meeting Was Sam McCollum, left, of Arvada, Colo., Shown Here With Chairman John A. Barrett Jr.



Lisa Littrell and Linda Rose, Both of Denver, Check Out The Food



The Grady Jones Family of Denver Pose After A Round of Tetherball. Earlier, They Enjoyed A Hayride Which Took Them Down The Trail to See Buffalo and Other Animals. Members Are Grady, Wife Linda and Children Susan and David.



Clarise Tatton of Ft. Morgan, Colo., is originally from Pauls Valley, Okla., where her father moved from the Kansas reservation. She moved to Colorado in 1956. Clarise has a beautiful story to tell of her adopted son whom she met when he was 5 years old in his homeland of Romania. Clarise, a gymnastic coach who owns her own dance school, traveled to Romania in 1977 with her students. There she met Robertino Ioan and his father, a renowned gymnastic coach. Robertino had a serious medical problem and was slowly losing sight in his right eye. Without expert medical care, he had been told, he would lose the eye. The care he needed was available in the United States. The government of Romania would not let him leave the country. It was not until after the revolution in 1989 that Robertino was allowed to leave. He came to the United States then but it was too late to save the eye. He did receive excellent medical care similar to that which Clarise Tatton had received before him. She told of how the Potawatomi prosthesis program helped pay for her own eye problem. Because she had undergone the same surgery that Robertino needed, she was able to find financial assistance which enabled him to also have a successful operation. She wants to thank the tribe for helping her with her surgery.

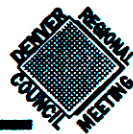


Lu Haskew and Chairman Barrett Visit on Balcony



Tom Hey of Huntington Beach, Calif., Traveled The Longest Distance — About 1,100 Miles

...at the Chief Hosa Lodge in Golden, Colorado



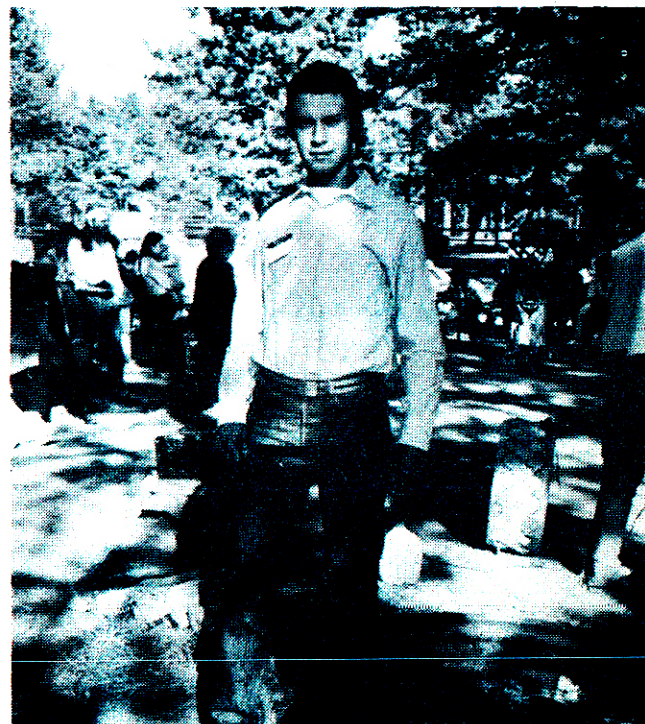
Narrator for the Program Was
Mike Little Deer of Santa
Clara, N.M. Mike's Son,
Kenny Whikte Mountain, Did A
Whoop Dance To The Delight
Of The Crowd.



Penny Bishop and Her 9-Year-Old Son, John Gibson, Pose
During The Pow Wow. During The Summer, John
Received His Eagle Feathers in a Special Ceremony
Conducted by Andy Cozad. There Ceremony Was Part of
the Vision Quest Program Directed by John Emhoolah of
Denver. The Program Helps Native American Youths
Preserve Traditional Ways of their Ancestry.



Keegan Smith, 3½, Was the Youngest Enrolled Tribal
Member Present. He is the Son of Kevin and Elizabeth
Smith, Castle Rock, Colo. His Sister, Keiley, 11 Weeks
Old, Also Attended. Lindsey Becker from Holcolm, Kans.,
is Pictured With Keegan.



The Keeper of the Fire For The Day Was Joe Bishop Of
Denver.



Norma Whitley, Regional Director, Tells How Tribal
Members Responded To The First-Of-A-Kind Regional
Meeting. Tribal Members Came from California, Kansas,
Nebraska, Oklahoma, Wyoming and, of course, Colorado.
John Barrett Linked Family Names with Tribal Leaders
and Traditional Potawatomi Legacy.



Dorothy Cummins of Laramie, Wyo., Sits at the End of a
Bench While Watching Trival members and Guests
Dance. Dorothy's Great-grandmother, Madeline Wld, Was
From Oklahoma City.



Dot and D.K. Spencer of Rocky Ford, Colo., Post With
Their Daughter, Susan. This Family Has Spent Countless
Hours on the Navarre Genealogy and That of Other
Famous Potawatomi Families.

STATE NEWS

OU professor drawing genetic portrait of nation before 1492

Norman—A vast project that will compile a genetic portrait of North America as it existed before 1492 is being headed by a University of Oklahoma anthropologist.

John H. Moore, OU professor of anthropology, has been named by the National Science Foundation to head the North American Group for the international Human Genome Diversity Project. The project is part of the international Human Genome Project, which will map the entirety of the human genetic structure at a cost of \$16 billion, making it the largest biological research effort in history.

HGDP researches will collect the most diverse possible worldwide genetic sample, emphasizing non-European populations, Moore explained.

"The project will resolve certain mysteries about human migration," he said. "We hope to determine the origins of various populations and determine who is related to whom."

The project will offer new insights into genetic diseases, which vary greatly in incidence between different populations, Moore explains.

By using linguistic, ethnological and archaeological criteria, Moore and his group will decide which populations of native North Americans should be included in the study and obtain blood and hair samples for gene sequence.

"The immediate purpose of the project is to determine how local populations have evolved and adapted to their environments, and how neighboring groups might be genetically different from one another," Moore explained. "And the samples collected by HGDP will be useful in studying genetic diseases."

Moore pointed to maturity-onset diabetes as an example of a genetic disease that varies greatly in incidence among ethnic groups.

Native Americans are especially prone to the disease, Moore said. For example, if a full-

blooded Creek woman lives to be 70 years old, the chances that she will be diabetic are almost 100 percent. The incidence among non-Indians of the same age, on the other hand, is less than 10 percent.

Moore said that many diseases, including heart disease and cancer, involve a genetic predisposition.

The state of Oklahoma will be a rich resource for the HGDP, Moore noted. In addition to tribes indigenous to this region, other tribes from the Eastern United States were brought into Oklahoma as a result of the Indian Removal Act of 1828.

"We have as much genetic diversity among Oklahoma's Indian populations as all the rest of the Western Hemisphere," observed Moore, who has devoted much of his career to studying Native Americans.

The OU anthropologist will travel to the Penn State campus at the end of October for the first meeting of the North American Group of the HGDP, which is not expected to complete its work until the year 2010.

This length of time means HGDP will be Moore's last major research project before retirement. "But it's a great one to go out on," he remarked.

"I believe the results of the Human Genome Diversity Project will be so far reaching that it's impossible to predict the extent of new knowledge the project will discover and the insights it will offer into genetic diseases, Moore said.

Emergency help may be available through IHS center

The Shawnee Indian Health Center, Contract Health Services (CHS) department is available for eligible tribal members to apply for assistance when emergency care has been received from a non-Indian Health Service facility.

Emergency is identified as: a Life or Limb threatening condi-

tion. To be considered for payment the following excerpt from the CHS policy must be followed. The complete policy is available from the Shawnee Indian Health Center, Contract Health Services department. The telephone number is 405-275-4270 ext 280.

Emergencies:

Patients with Life or Limb threatening emergencies are advised to go to the nearest emergency treatment center.

For payment consideration by Shawnee Contract Health Services, this office must be notified of the emergency treatment within 72 hours of the initial treatment. The patient of patient's representative is responsible for notifying the Contract Health Services office. Do not expect the hospital of physician to call for you.

Services that are determined to be NON-EMERGENT (not life or limb threatening) will not be funded by Shawnee Contract Health Services.

These services can be obtained at the Shawnee Indian Health Center (8:00 to 4:30, Monday thru Friday) or at the Ada, Lawton, Claremore or Clinton Indian Hospitals (24 hours a day).

In order to be reviewed for payment consideration, medical records of the emergency treatment must be provided to the Shawnee Contract Health Services office by the patient of patient's representative as soon as the information is available. Requests for payment held 45 days without medical records being provided will be denied due to the failure to cooperate with Contract Health policies.

Teacher Corps offers assistance for Indian students

NORMAN—American Indian college students who are interested in becoming educators can be helped toward their goal through the newly established University of Oklahoma American Indian Teacher Corps.

The teacher corps, which is administrated by the OU College of Education, will provide approximately 30 American Indian education students with monthly stipends, mentorship programs, tuition and fees assistance and faculty involvement, said program director Jerry Bread.

The teacher Corps is made available through a \$177,286, three-year grant from the U.S. Department of Education's Indian Education Program Office. The OU College of Education has worked closely with Oklahoma tribal governments and public schools in developing the teacher corps.

It is vital that Oklahoma produces more American Indian Teachers, Bread said, adding that American Indians make up the largest minority group in the state. Some 75,000 to 80,000 students—or 12 percent of all students—in Oklahoma public schools are of American Indian descent.

"Role models are important," said Bread, a Kiowa/Cherokee. "I'm of the opinion that schools with American Indian teachers have a greater positive influence on their American Indian students."

To qualify for the OU American Teacher Corps, a college student must have completed 30 credit hours. Students can apply for either OU's four-year teacher certification program or the "Te-Plus" five-year program. Students who complete the five-year program will have earned approximately 15 hours toward their master's of education degree.

One goal of the teacher corps is to help American Indian students adjust to the college environment, Bread said. Nationwide, American Indian students have a high college drop-out rate, making retention efforts an important part of OU's program.

"I call it the spirit of belonging. We want to help these students stay at OU and become a part of the University, and we want them to know how important they are to us," he said.

Also, the College of Education will be working with Oklahoma public school districts to provide job opportunities for graduates of the American Indian Teacher Corps.

Although federal funding for the teacher corps was not approved until late this summer, nine students are already participating in the program, Bread said. He credits the efforts of staff members Barbara Hobson, who serves as student manager; Lana Grant, who directs communications for the teacher corps;

Priscilla Fairbanks, teacher corps recruiter; and Cynthia Partida, an undergraduate student assistant.

"We've hit the ground running," Bread said.

New book gives different slant to traditional tales

Traditional tribal stories are given a new perspective, and new life, in a new book published by the University of Oklahoma Press.

"Dead Voices: Natural Agencies in the New World" is written by Gerald Vizenor, former professor and David A. Burr Chair of English at OU. "Dead Voices" is Vol. 2 in the American Indian Literature and Critical Series, for which Vizenor serves as general editor.

In "Dead Voices," Vizenor challenges the idyllic perception of rural life, offering instead an unusual vision of survival in the cities—the sanctuaries for humans and animals.

Vizenor offers a tribal vision, a quest for liberation from forces that would deny the full realization of human possibilities. The characters in "Dead Voices" insist upon survival through an imaginative affirmation of the self.

Tales drawn from tribal stories are used to illuminate the centuries of conflict between Native Americans and Europeans, or "wordies." Bagese, a tribal woman transformed into a bear, has discovered a new urban world, and in a cycle of tales she describes this world from the perspective of animals.

The stories reveal unpleasant aspects of the dominant culture and American Indian culture, such as the fur trade, the educational system, tribal gambling and reservation life. The animals, who represent crossbloods, connect with their tribal traditions, often in comic fashion.

As in his other fiction, Vizenor upsets ideas of what fiction should be. His plot is fantastic, requiring the reader to accept the idea of transformation, a key element in all of his work.

Unlike other Indian novelists, who use the novel as a means of cultural recovery, Vizenor finds the crossblood a cause for celebration.

Vizenor is a professor in the Department of Ethnic Studies at the University of California, Berkeley. He is the author of several other books, including "Bearheart: The Heirship Chronicles," "Griever: An American Monkey King in China," and "The Heirs of Columbus."

TGI funded for second year by government

Tribal Government Institute of Norman, Oklahoma, has been funded for a second year of operation by the Department of Defense.

TGI offers a free service of assisting Indian owned businesses to obtain federal contracts for their goods and services. According to Bob Gann, Chairman of TGI, the last quarterly report to the DOD reflected that 2.8 million dollars of federal contracts were awarded Oklahoma Indian owned business using TGI's free service.

Mr. Gann noted that any Indian owned business in Oklahoma is eligible to participate in TGI's Procurement Technical Assistance Program. For further details contact TGI at 405 329-5542.

DELAWARE OF EASTERN OKLAHOMA

TRIBAL NAME: The English name Delaware was given the tribe from the river named for Lord de la Warr. In early colonial times, this river valley was the tribal center of an area that included present New York, Pennsylvania, New Jersey and Delaware. The tribe call themselves Lenape, meaning "common or real people."

LANGUAGE: Belonging to the Algonquian linguistic group.

HISTORY: By 1609, the tribe occupied the Delaware River Valley. They were among the first Indians to come into contact with Europeans along the East Coast, and were considered the 'parent from which many tribes had sprung.' As a term of respect for the tribe's power and position, many Indians called this tribe "Grandfather." In 1682, William Penn purchased parts of Pennsylvania from the Delaware. Pushed further west by Indian wars, in 1820 they crossed the Mississippi and settled in Spanish Missouri. The next 40 years produced 13 treaties with the United States. One provided for their removal from Missouri to a reservation between the Kansas and Missouri Rivers, which became the focal point in disputes between Kansas and Missouri over state boundaries. By 1854, their Kansas reservation was reduced greatly. In 1866, a treaty allowed them to either stay in Kansas and become U.S. citizens or move to the Cherokee Nation and retain their tribal affiliation. Those who moved to the Cherokee Nation became known as the Registered Delaware.

CULTURE: During their move west, the Delaware contributed to the history of 10 different states. They fought Anglo-American settlement and weathered many moves. Wherever they settled, their fields were well cultivated; they were noted for good crops and industriousness. The three Lenape clans each claimed mystical descent from a totemic animal. These clans are Wolf, Turtle and Turkey.

POPULATION AREAS: Washington, Nowata, Craig, and Delaware counties.

TOP EVENTS: Delaware Powwow, Copan, Memorial Day Weekend; Indian Summer, Bartlesville, September 18-20.

TRIBAL HEADQUARTERS: For more information write 108 S. Seneca, Bartlesville, OK 74003 or call 918/336-5272.

DELAWARE OF WESTERN OKLAHOMA

TRIBAL NAME: The Delaware call themselves Lena'pe or Leni-lena'pe, which is equivalent to "real men" or "native, genuine men." The English knew them as Delaware, based on the name of their principal river.

LANGUAGE: The Delaware belong to the Algonquian linguistic family. They were at one time one of the larger tribes of the Eastern Woodland people.

HISTORY: First encountered by Europeans in 1620 when they were living along the Delaware River. The Delaware were composed of three clans: the Wolf, Turtle and Turkey. In 1682, they lived in Pennsylvania, where they signed the famous treaty with William Penn. By 1770, the Delaware occupied the country between the Ohio and White Rivers in Indiana. To escape the Indian wars in Ohio, a band of Delaware crossed the Mississippi and settled in Spanish Territory (now the state of Missouri) in 1789. Throughout the next 40 years, 13 treaties provided for the removal of the Delaware from Missouri to a reservation between the Kansas and Missouri state lines. Surrounded by intolerable conditions, the tribe requested to be moved. In 1812, they settled in Indian Territory. Today, there are two groups of the Delaware living in Oklahoma.

CULTURE: The main part of the tribe, known as "Registered Delaware," came from their reservation in Kansas in 1867 and settled with the Cherokee along the Caney River. Their descendants live in Washington, Craig, Nowata and Delaware counties. The other tribe, identified as a separate legal entity, was associated with the Caddo and Wichita tribes in West Texas, and came to the Washita River in Indian Territory in 1859 in Caddo county. This group called themselves "the lost tribe" or "Absentee Delaware Tribe," and are today known as the "Delaware Tribe of Western Oklahoma." Most Western Delawares are descendants of the Turtle Clan, of which there are 10 sub-divisions.

KEY POPULATION AREAS: Caddo county and Anadarko, Oklahoma.

LANDMARKS: Delaware Tribal Museum, Anadarko; Great Hall of the Lenape, Anadarko; Philbrook Museum, Tulsa.

TRIBAL HEADQUARTERS: For more information write P. O. Box 825, Anadarko, OK 73005 or call 405/247-2448.

KICKAPOO

TRIBAL NAME: From "Kiwigapawa" which means "he moves about, standing now here, now there."

LANGUAGE: This tribe belongs to the Algonquian linguistic family. They have a close ethnic tie to the Sac and Fox tribe.

CULTURE: Kickapoo have always been independent and clannish, especially in retaining their tribal religious beliefs and ceremonies. They lived in their traditional bark-covered houses, which were arranged in villages, up to the last years the reservation existed. They were mainly farming people, but went to hunt buffalo in the west and became one of the first tribes from the Illinois country to learn about horses.

HISTORY: A Catholic missionary found the tribe living in southern Wisconsin around 1667. After the French and Indian War, the Kickapoo moved into what is now southern Illinois. Treaty relations with the U.S. began with the Treaty of Greenville in 1795. A treaty in 1819 ceded all Kickapoo lands in Illinois and assigned them a reservation in Missouri, at which point part of the tribe moved to Texas. In 1835, a new treaty replaced the Missouri land with a 12 square-mile reservation in what is now northeastern Kansas. Part of this was later reduced and opened to white settlement, another part went to allotments for tribe members. In 1883, a rich 100,000-acre reservation at the center of Indian Territory was given to them. In 1891, it was ceded and allotments were provided to tribal members, although two-thirds of the tribe refused to acknowledge the agreement. The reservation was organized as part of Oklahoma Territory and the surplus lands were opened to white settlement by a run in 1895.

KEY POPULATION AREA: Near McLoud in Pottawatomie County.

FAMOUS TRIBAL MALE & FEMALE: Chief Kanakuk (died 1852) was known as the Kickapoo prophet who established a tribal religion in Illinois, teaching virtuous living. Chief Wah-Pho-ko-wah was a woman who ruled with good judgment; her word was law.

LANDMARKS: Exhibits at the State Museum of History (OKC); Gilcrease and Philbrook Museums (Tulsa).

TRIBAL HEADQUARTERS: For more information write P. O. Box 70, McLoud, Oklahoma 74851 or call 405/964-2075.

IOWA

TRIBE NAME: From the term Ai'yuwe, which is said to be derived from "marrow." The Iowa call themselves Pahodje or "snow-covered" ("gray snow" or "dusty ones").

LANGUAGE: Belonging to the Siouan linguistic family. They are closely related to the Otoe and Missouri tribes (now merged).

HISTORY: The Iowa lived in Minnesota when first contact was made by the French explorer Le Sueur in 1701. They left their home north of the Great Lakes with their relatives, the Winnebago, but split from them and settled in what is now Illinois. Subsequent migrations took them to present Iowa and Minnesota. They ceded all their Missouri lands to the U.S. in 1825 and were assigned a reservation in Kansas. When land allotments were proposed in 1876, about half of the Iowa were opposed and small bands began moving to Indian Territory (settling on the Sac and Fox reservation). In 1883, they were finally assigned their own reservation in Indian Territory. In 1890, allotments were made and the next year surplus Iowa lands were opened to white settlement.

CULTURE: First reports (from the early 18th century) identified the Iowa as agriculturists. They were known for the pipes they made from red pipestone quarried in Minnesota, and they excelled in dressing buffalo skins and other pelts, which they traded. In 1811, they joined the Sac and Fox tribe in mining lead in what is now Iowa. They begin to assimilate European civilization early. On their reservation in Kansas, they had comfortable homes and productive farms.

KEY POPULATION AREAS: South of Perkins in Payne county, near the Payne-Lincoln county line.

TOP EVENTS: Annual Iowa Powwow, June 18-20, Perkins; Iowa Tribal Art Festival, June 18-20, Coyle; Bah-Kho-Je Art Gallery Show, October 17-18, Coyle.

TRIBAL HEADQUARTERS: For more information write Box 190, Iowa Vet Hall, Perkins, OK 74059 or call 405/547-2403.

OKLAHOMA 1992
YEAR OF THE INDIAN
NATIVE TRIBES

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NEWS OF OTHER TRIBES

Cherokee Firedancers help government fight fires across nation

(From The Cherokee Advocate, October 1992) — While forest fires continue to burn thousands of acres in the western United States, Cherokees from northeastern Oklahoma are working alongside U.S. Forest Service firefighters to battle the blaze.

Known as Cherokee Firedancers, the Cherokee crew has been trained as firefighters by the U.S. Department of Agriculture firefighters and are dispatched regularly to help fight fires in the nation's parks and forests.

High unemployment among the Cherokees in northeastern Oklahoma makes the part-time work fighting the nation's forest fires very valuable.

"We certainly hate to hear about these destructive fires. At the same time we are glad we have Native American crews trained in firefighting techniques and available to assist crews in battling these fires," said Don Greenfeather, coordinator for the Tribal employment Rights Office of the Cherokee Nation. "The Firedancers program helps everyone involved. The 48 percent unemployment rate among Cherokees in northeastern Oklahoma shows our great need for jobs. Our crews are able to be gainfully employed and provide a source of income for their families through the Firedancers program."

"Part-time employment allows some of the Firedancers to get off tribal and government assistance which benefits everyone," Greenfeather said. "For the 1991 calendar year, a payroll of nearly \$130,000 was earned by the Cherokee Firedancers. Using Cherokee Firedancers to help supplement state firefighting crews brought in \$52,000 during the first quarter of 1992."

Greenfeather said the firefighting training program is a cooperative effort between the Bureau of Indian Affairs, U.S. Forest Service, the Oklahoma Department of Agriculture Forestry Services and the Cherokee Nation.

A cooperative agreement was signed in 1988 making the firefighting program to become the first tribe east of the Rocky Mountains to sponsor a Native American firefighters program and since that time more than 1,000 Native Americans from four tribes have been trained.

Malcolm Cockerham, fire management staff officer for the U.S. Forest Service in Hot Springs, Ark., said three crews were recently trained and have been dispatched to Idaho.

"Every year the training program is advertised and every year we have more people apply than we have available openings."

"The week-long training program is very rigorous, but when completed, the firefighters have skills they can use later for employment," said Cockerham.

Firefighters are trained in the areas of wildland firefighting, advance fire suppression techniques and handling of water pumps and chainsaws.

Presently firefighters are employed part-time but Greenfeather said the agencies involved with the program hope to expand it to include full-time employment opportunities in the future.

Iowa Tribe begins new court system

(From Bah-Kho-Je Journal, September 1992) — On October 1, 1992, the Iowa Tribe of Oklahoma will begin its tribal court operations. The physical relocation of the court from its present location in Shawnee to Perkins will be completed at the end of September.

In anticipation of the move, the Tribe has secured all the necessary items to conduct court operations. Court equipment and supplies have been ordered and received. A small law library has been established for court officials and the tribal community. Confirmation of judges and

justices, attorney general and public defender are pending.

A representative from the Anadarko Area Office will conduct technical assistance training for the tribal court on September 23-24, 1992. All Iowa court files will be transferred to the tribal headquarters after September 17, 1992. This date also marks the last time court will be held at the Pottawatomie Tribal Office in Shawnee.

Effective October 1, all matters to be heard in the Iowa Tribal Court are to be filed at the Iowa Tribal Headquarters, Office of the Court Clerk. Should you have any questions, you may contact Diane Jobe, Court Clerk, at 405-547-2402.

Sioux families seek halt to vaccinations

(From Hopi Tutu-veh-ni, Sept. 25) — Two lawsuits filed by Indian families are pressing the courts to stop the federal government from injecting Lakota Sioux infants with an experimental hepatitis type-A vaccine.

Although two Sioux tribal governments stopped the vaccination program on their reservations, the Indian Health Service and the Center for Disease Control have continued the

voluntary program on newborn Sioux in Rapid City.

With the permission of the patients, infants are injected with one of two vaccines, either the unapproved hepatitis type-A vaccine or, as a control, an approved vaccine for hepatitis type-B. So far 85 newborns have been vaccinated, if the courts don't stop it sooner.

The lawsuits, filed in U.S. District Court, argue that the government did not properly inform parents that the experimental program was testing for the safety as well as the effectiveness of the vaccine. Health risks include death, jaundice, cancer and nervous disorders.

U.S. District judge Richard Battey dismissed one lawsuit without ruling on its merits saying the Indians must first exhaust all the administrative remedies.

Hepatitis-A causes fever, vomiting and jaundice, but is less dangerous than hepatitis-B, which is rare in the United States. Hepatitis-A is usually associated with contaminated water, poor sanitation and crowded housing.

Last summer, 101 children at the Pine Ridge and Standing Rock reservations were inoculated. Testing was stopped by the tribal governments.

Choctaws, Chickasaws seek water rights in Southeastern Oklahoma

(From Bishinik, September 1992) — The Choctaw and Chickasaw Nations are discussing with the Bureau of Indian Affairs and the Oklahoma Water Resources Board, their right to possess, appropriate, use, regulate and sell water from the Kiamichi River basin in Southeastern Oklahoma.

The Treaty of Dancing Rabbit Creek, signed in 1830, gave all of southeastern and south central Oklahoma to the Choctaws, in exchange for their homelands east of the Mississippi River. The Chickasaws acquired an undivided 1/4 interest in these lands by a treaty signed in 1837. Five years later, in 1842, fee simple title to the lands was conveyed to the tribes by the United States by patent which vested the most complete title to these lands, including all incidental rights.

"The land was taken away from our people, but the water never was," said Chief Hollis E. Roberts.

The Kiamichi River basin is entirely within the boundaries of the lands acquired by the treaties and the 1842 patent. While most of these lands were allotted to tribal members and other in 1906, the right of ownership, management and regulation of the water in flowing streams were not included in the property convey-

ances except such quantities of water needed by the allottees for the enjoyment of the lands.

During the 1992 Oklahoma legislative session the state legislature adopted a resolution authorizing the Oklahoma Water Resources Board to enter into negotiations with The North Texas Municipal Water District whereby the waters from the Kiamichi River basin would be appropriated and sold to the district. The resolution named certain local governments as beneficiaries of a trust to be formed to receive the proceeds.

Chief Hollis E. Roberts said, "I feel the revenue from this water should benefit the counties within the boundaries of the

Choctaw and Chickasaw Nations. Many jobs could be created using these funds."

The state legislature and the Water Resources Board have consulted with local governments and others affected by the sale of the water.

The Choctaw and Chickasaw nations are deeply disturbed, indeed offended, that the State of Oklahoma would purport to appropriate and sell said water much less completely ignore them in the process.

The Choctaw and Chickasaw Nations have a vital interest in the water within their present and historical domains.

They are presently exploring

methods to address environmental concerns and the use of the waters for economic development and other purposes on tribal land presently owned and to be acquired in the area.

The state's plan not only proposes to wrongfully exercise jurisdiction over a tribal asset but is a direct affront to tribal self-government and will adversely impact tribal lands in the area.

Tribal Council Speaker Randle Durant represented the Choctaw Nation at a recent meeting with the State Water Resource Board.

Speaking of the board's reaction when told the water remained the property of the tribe, he said, "It was a shock to

them. Congress took away the land years ago, but not our water rights."

Durant added, "We were content — we intermarried and were all using the same water. But, when you start selling our water, we want our fair share."

"The Choctaw Nation considers the water of Southeastern Oklahoma a precious commodity — more valuable than gas or oil," he continued.

The Choctaw and Chickasaw tribes are federally recognized tribal governments, with the sovereign right to govern their own affairs and property, subject only to the plenary powers of Congress to restrict such rights.



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NATIONAL NEWS

'Indian Insights' exhibit opening at Smithsonian

"Pathways of Tradition: Indian Insights Into Indian Worlds," a selection of 100 objects representing a cross-section of American Indian cultures and creativity, will be on view from Nov. 15 until Jan. 24, 1993, at the George Gustav Heye Center of the Smithsonian's National Museum of the American Indian in New York City. With objects ranging from baskets and blankets to cradleboards and headdresses, the exhibit is an exquisite sample of the museum's 1 million artifact collection, considered to be the finest and most comprehensive of its kind in the world.

The exhibit will be open from 10 a.m. to 5 p.m. daily. Admission is free.

The Heye Center will be located in the Alexander Hamilton U.S. Custom House at 1 Bowling Green in lower Manhattan. The first two floors of this historic landmark building (formerly known as the Old U.S. Custom House) are now being renovated in preparation for the inaugural opening of the center in early 1994. "Pathways of Tradition" will be located in the Rotunda in the second floor, which will be completed for this temporary exhibition.

Public performances of Native American dance will be a weekly feature of the exhibition with performances on Saturday and Sunday afternoons from Nov. 15 through Jan. 24 (except Christmas weekend). The dance program will be supplemented by an illustrated book that describes various dance forms and explains their significance.

The National Museum of the American Indian collection was assembled over a 54-year period, beginning in 1903, by George Gustav Heye (1874-1957), a New York banker who traveled throughout North and South America accumulating the collection.

"Pathways of Tradition" contains objects representing tribes from North America, Central America and the Caribbean. The objects were chosen for the exhibition by 17 Native Americans including Rick Hill (Tuscarora), former director of the Museum of the Institute of American Indian Arts in Santa Fe, N.M. Hill is assistant director for public programs at the National Museum of the American Indian and is serving as curator of the "Pathways" exhibit.

Many of the show's labels are in Hill's and the selectors' own words, making this a more personal experience for the museum-goer, according to

Museum Director W. Richard West Jr.

The exhibit is designed as a "personal journey that you go through," according to Hill.

"When the visitor begins the journey in 'Pathways,' we want him or her to know that we are still here. This way, the collections of the museum are not viewed as treasures of the past, but as voices of the past which keep inspiring us to talk to the future," Hill says. "This exhibit has been organized as a dialogue between the Indians and the visitors, so you have many points of view, many perspectives, many insights from Indians as to what these objects mean."

The exhibit has nine sections. In an orientation area, exhibition visitors will find out about the plans for both the National Museum of the American Indian in Washington, D.C., scheduled to open at the end of the decade, and the Custom House, the museum's New York exhibit and education facility.

Exhibit area two gives a sense of the history of American Indian traditions. Among the objects are two Pre-Columbian gold pieces: an Inca female figurine (Peru, circa 1500) and another figurine, a Chibcha chieftain (Colombia, circa 1200-1600).

An area titled the "Circle of Tradition" emphasizes cultural identity that includes a shared sense of interconnection as well as tribal diversity through clothing and blankets made of buffalo hide and textiles.

The "Worldview" section invites visitors to learn that each tribal group has a distinctive worldview, yet each has common elements that link their diverse cultures. One of the most common aspects linking the various tribes and groups is the perception of the world as a harmonious whole in which all things are related and have a proper place and role on Earth. Objects in this area include one Northwest Coast tribe's house posts; Zuni and Mimbres pottery and painted Apache shields.

Proceeding to the next section, "Relationship to the Land," visitors learn that the founding principle of the Indian worldview is that the Earth is a sacred, life-giving entity that is shared in harmony by all the forms of life it supports. Conflicts over land and its loss through treaties with European countries and the U.S. government are also a focus of this section. Objects in this section carry the symbols from the natural world, including turtles, a whale, a panther and landscapes.

In area six, "Family Relations," visitors discover the importance of the family as a transmitter of values, passing on these values through the daily use of objects like the beaded cradleboards in

which infants were carried, corn husk dolls, rabbit fur blankets, parkas, headdresses and shirts.

Exhibit areas seven and eight present examples of the "Indian Sense of Design," through Navajo blankets, Pomo baskets, and beadwork, quillwork and embroidery by various tribes.

Native American journalism group relocates offices

BOULDER, Colo.- The Native American Journalists Association (NAJA) has relocated its administrative offices to 230 Tenth Avenue South, Suite 301, Minneapolis, Minnesota 55415. The new business phone number is (612) 376-0441 and fax (612) 342-4329. This move, effective October 1, 1992, follows the hiring of Gordon Regguinti as Executive Director of NAJA.

Regguinti, a member of the Leech Lake Band of Ojibwe, is an experienced writer, editor and organizer. He is the former editor of the Circle-News From a Native Perspective, a publication of the Minneapolis American Indian Center; past treasurer of an advertising cooperative representing Minnesota's minority media; former coordinator of the Two Rivers Native Film and Video Festival; and most recently, co-founder and managing editor of colors- A New Voice, A New Time, Minnesota's journal of opinion by writers of color. Regguinti is also series editor of "We Are Still Here, Native Americans Today" a collection of children's books published by Lerner Publications, Minneapolis.

NAJA also established a new fundraiser/ projects director position and hired Liz Quinn Owen, of Eau Claire, Wisconsin to fill the post. Liz QuinnOwen is a former journalism professor, newspaper reporter and public information officer. For 18 years, she has run her own non-fiction writing and editing business. Her work has appeared in more than 2000 magazines and newspapers, she has authored two books and serves a long list of institutional and corporate clients. Most recently, she has worked for the University of Wisconsin—Eau Claire as director of its national writers' conference an program manager/grants writer for projects servicing peoples of color.

NAJA, now in its eighth year of operations, is a membership organization of Native American journalists, editors, and Native American media enterprises. NAJA's mission is to develop and to improve communications among Native American people and Native Americans and the non-Native American public.

As part of its mission, NAJA

hosts a yearly training conference (scheduled for May, 1993 in Kamloops, British Columbia), sponsors Native American student journalism workshops throughout the country, offers college scholarships to Native American students in journalism, and publishes both a registry of Native American radio, print and television journalists and Medium Rare, an informational newsletter for Native communicators. In 1993, NAJA will host a major symposium on Freedom of the Press in Indian Country and will continue active involvement in the organizing of Unity 94, a joint conference of journalists of color scheduled to convene in July of 1994 in Atlanta, Georgia.

Agriculture group to meet in Las Vegas

Indian farmers and ranchers from across the country will be meeting in Las Vegas, Nevada for the Intertribal Agriculture Council's (IAC) Sixth Annual Indian Agriculture Symposium, December 9-12, 1992. Sponsored by the Phoenix Area Tribes, this year's Symposium, "Indian Agriculture: Past, Present, pathways to the Future," will be held at Bally's Casino-Resort (formerly MGM Hotel.) This year's Symposium will be directed at youth, featuring workshops on issues and programs in Indian Agriculture and related fields. The IAC estimates approximately 600 persons will attend this year's event.

Workshops are offered in the following areas: Agriculture Producer Hands-on Credit Workshop, (limited space availability, pre-registration only); Careers in Agriculture and Resource Management, (Youth oriented); Indian Resource Successes; Environment, Land

Use & Integrated Pest Management; Technological advances & opportunities in Agriculture; Agriculture Marketing Opportunities; Irrigation; Industry Forum; Livestock Production; The Future for Agriculture; National Indian Priorities; and National Indian Policy Panel.

An Exhibit Session is being held during the Symposium. Tribes, businesses and craftsmen who would like to promote themselves are welcome for a nominal fee.

Registration is \$100, although discounts for pre-registration and groups are available. Your registration fee includes all sessions, workshops and awards luncheon. The IAC has negotiated special room rates at Bally's and reduced fares with Continental Airlines. To receive a Symposium Registration Packet or Exhibitor application, contact Kristie Madden at : IAC, 100 North 27th St., Suite 500, Billings, MT 59101, or call (406) 259-3525.

Hill fund helps Indians attend top prep schools

The Dr. Rosa Minoka Hill Fund assists in the placement through scholarships of capable, motivated Indian students in some of the nation's outstanding private college preparatory secondary schools. Applications are made each year from September through December for entry the following September. Interested students should apply during their 8th, 9th or 10th grade year. Parents, teachers, counselors and students should contact the :

Dr. Rosa Minoka Hill Fund
1630 30th st., Suite 309
Boulder, Colorado 80301-1000
(303) 492-3108
(303) 494-9476

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- Public Health
- Public Policy
- Social Welfare
- Special Studies

Please call or write:

AMERICAN INDIAN GRADUATE PROGRAM
140 EARL WARREN HALL
UNIVERSITY OF CALIFORNIA
BERKELEY, CALIFORNIA 94720
(510) 842-3228

OU grant will help recruit Native American students

The college of Public Health at the University of Oklahoma Health Sciences Center in Oklahoma City has been awarded a \$180,000 grant by the U.S. Department of Health and Human Services. The grant will be used to strengthen the college's efforts in the recruitment, education and retention of Native Americans in the health professions.

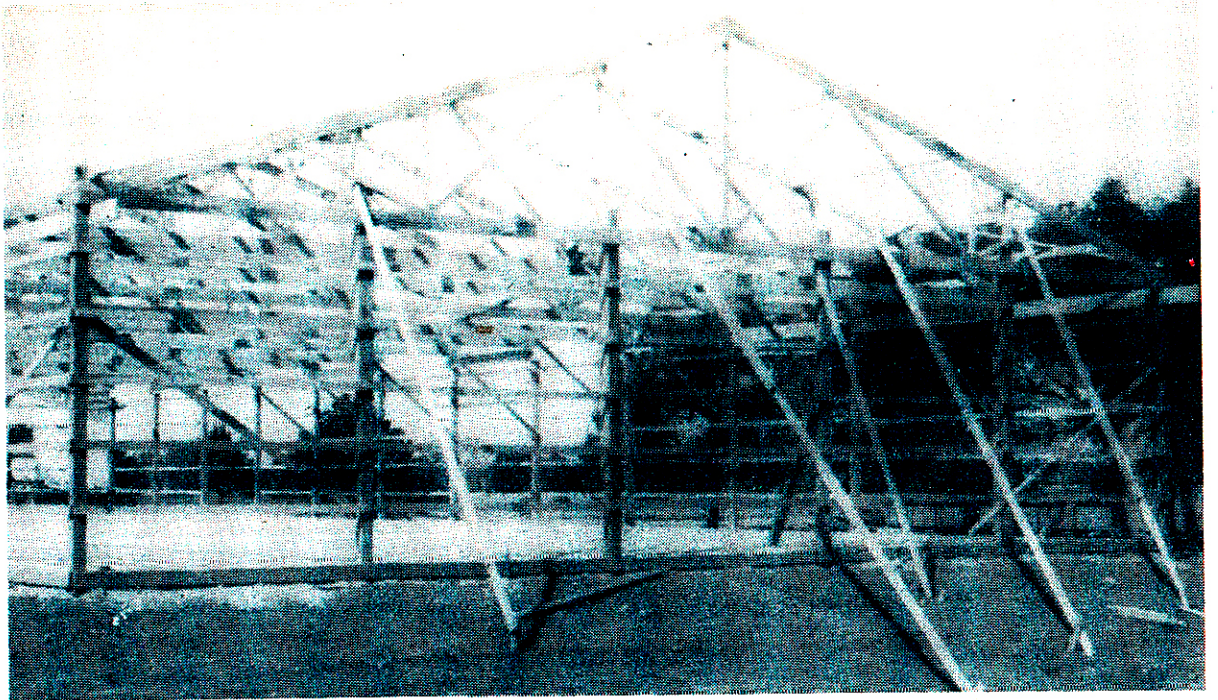
The program will be based in the college's Department of Health Promotion Sciences, and it will seek to more extensively identify American Indians and/or Alaskan natives with potential for education and training in the public health sciences, said Dr. Willie Bryan, associate professor of health promotion sciences and project director.

The college is especially interested in increasing the number of American Indians who specialize in the health promotion sciences and in epidemiology. Studies conducted at OU's Center for epidemiologic Research show that chronic diseases are having a major negative impact on the Native American community.

"Our studies make it crystal clear that if health promotion and disease prevention are to be meaningful concepts in the Native American community, then we must ensure that there are more American Indians educated to work, teach and conduct research in health promotion programs," said Dr. Elisa Lee, co-director of the Center for Epidemiologic Research and an internationally recognized authority on the epidemiology of chronic disease among Native Americans.

"The application of skills and knowledge of the social and behavioral sciences, and the educational and informational sciences to health conditions of the Native American community, promises early and major payoffs in the prevention of disease, dysfunction and premature death, said Lee, who also is associate dean of research in the College of Public Health.

To strengthen services to the Native American community, the OU College of Public Health last fall negotiated an agreement with the U.S. Indian Health Service. In the agreement, the IHS will provide funds to recruit a professor of epidemiology who will teach in the college and provide direct services to the IHS's area office.



New Building Going Up

This budding structure will soon be a new maintenance and storage building just east of the pro shop at Fire Lake Golf Course. The new building is badly needed for safe storage of groundskeeping equipment



Attention Prospective Bidders

The Citizen Band Potawatomi Business Committee Will Be Accepting Bids On Certain Equipment Involved With The New Class III Gaming Casino. Any Manufacturer Or Distributor Who Might Have Any interest in Receiving A Bid Request Should Contact:

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Tribal Administrator
1901 S. Gordon Cooper Drive
Shawnee, Oklahoma 74801
(405)-275-3121

Statement OF CONDITION

ASSETS	SEPTEMBER 30, 1992
Cash and Due from Banks	858,387.00
Federal Funds Sold	2,725,000.00
Investment Securities	7,110,500.00
Federal Reserve Stock	75,000.00
Net Loans	13,296,561.00
Bank Premises, Equipment and Fixtures	478,610.00
Other Assets	529,025.00
Total Assets	25,073,083.00

LIABILITIES	
Deposits	23,572,086.00
Other Liabilities	85,027.00
Stockholder's Equity	1,415,970.00
Total Liabilities and Stockholder's Equity	25,073,083.00

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POTAWATOMI SCRAPBOOK

Are Potawatomis due free educations at Notre Dame?

(From The Topeka Capital-Journal, Sept. 21, 1992) — The Potawatomi Tribe made an oral treaty with the Jesuits in the early 1800s to trade land for education.

Now the tribe is knocking at the door of the University of Notre Dame asking it to make good on the promise.

At stake is an opportunity for Potawatomi children that could change their lives, said George Wahquahboshkuk, chairman of the Prairie Band Potawatomi in Mayetta.

Wahquahboshkuk, who met with university officials here Friday, said the Potawatomi probably could claim most of the land making up Notre Dame's campus, since no titles to the land can be found. This confirms the tribe's oral history, which says it gave the land to the Jesuits for a school, he said.

At this point, the tribe isn't interested in confrontation, he said. Instead, it has been trying to negotiate with Notre Dame to provide a tuition-free education for every qualified Potawatomi child as promised more than 150 years ago.

The university is balking at instituting such a radical program immediately, he said, but in the three years since the tribes first confirmed oral traditions and went to the university to negotiate, progress has been made, he said.

"It has been a slow process," Wahquahboshkuk said.

Potawatomi oral history says that more than 150 years ago, the Jesuits agreed to educate Potawatomi children if the tribe would donate land on which to build a school, he said.

The tribe controlled more than 5 million acres in the Great Lakes area at that time, he said, and tribal elders readily agreed to the Jesuits' request. They were interested in opportunities for their children.

But Western expansion and the turmoil of forced removal in the 1830s split the tribe into seven bands scattered from Canada to Mexico. While the bands struggled for survival, the little school on the donated land grew into the University of Notre Dame, he said.

The elders of the tribe never forgot the promises of the Jesuit fathers, he said. Generation after generation was told it was a Potawatomi birthright to attend the school for free, he said.

All this might have stayed nothing more than a story if not for a persistent Potawatomi woman who decided she would find out once and for all if this one was true.

Patti Brown, who attended the meeting on Notre Dame's campus, said she had always heard that the Potawatomi still owned the land claimed by the university.

No documents could be found that showed the school had any title to the land, Brown said. But treaty after treaty referred to that particular piece of land as donated by the tribe for a school.

Brown contacted chairmen from each of the scattered Potawatomi Bands about her findings.

findings.

Six months later, three Potawatomi went knocking on Notre Dame's door asking the school to make good on the 150-year-old promise, said Tom Tobash, a Pokagon Band Potawatomi who lives about 20 miles from here.

"Notre Dame has acknowledged our claim to a certain extent," Tobash said. "We are negotiating."

At the meeting, three bands — one from Kansas, one from Ontario, Canada, and one from Michigan — hammered out a few new steps with Roland Smith, executive assistant to the president.

Smith said the university is working on a 10-year plan to develop a special scholarship program for Potawatomi students.

Although there is debate going on internally about how to react to the Potawatomi claim, Smith said the university recognizes its past good relationships with the Potawatomi and wants to look forward, not backward.

As a result, the school is recruiting Potawatomi students for its current scholarship program, he said.

The Potawatomi, who held a pipe ceremony before the negotiations and sat in a circle around the pipe, said they were willing to continue the talks but were also wanting to have tuition free access to the school.

"We are not just another minority student," Wahquahboshkuk said. "We have treaty rights here."

Columnist says there's no doubt that land was once owned by tribe

(The following is excerpted from Dick Snider's "This Morning" column in the Topeka Capital-Journal, Sept. 30, 1992) — I was baffled by reports the Potawatomi Indians had given land to Jesuit priests to establish a school in South Bend, Ind., and that the school, in turn, had promised to offer higher education to tribal members. I called the University of Notre Dame, and a spokesman in the public relations office said it didn't happen that way.

The Indians were forced out of the area in the 1830s by the U.S. government. Notre Dame was founded in 1842 by priests from the Congregation of the Holy Cross, from LeMans, France, on ground given them by the bishop of Vincennes, Ind., and the Holy Cross priests still run it. The Jesuits never have had anything to do with Notre Dame.

There is no record of how the bishop got the land. There is record of a Jesuit mission in the area headed by Father Claude Allouez, but he owned no land and hence didn't give any to Notre Dame.

However, the school spokesman says there is no doubt the land once belonged to the tribe, and that the Indians were horribly mistreated when they were forcibly exiled. For that reason, Notre Dame always has offered special scholarships to tribal members, and still does.

Another link between school and tribe is Father Benjamin Petit, who accompanied the Potawatomi on the long, genocidal march to the plains of Oklahoma and Kansas. Father Petit died on the march, and although he was not a member of the Holy Cross order, he is buried on the Notre Dame campus and many Potawatomi still visit his grave.

The Holy Cross order was only five years old when Father Edward Sorin and his companions founded Notre Dame. They're still a very small group compared to the army of Jesuits, operating only two other universities in this country — the University of Portland, Ore., and Stone Hill in Vermont.

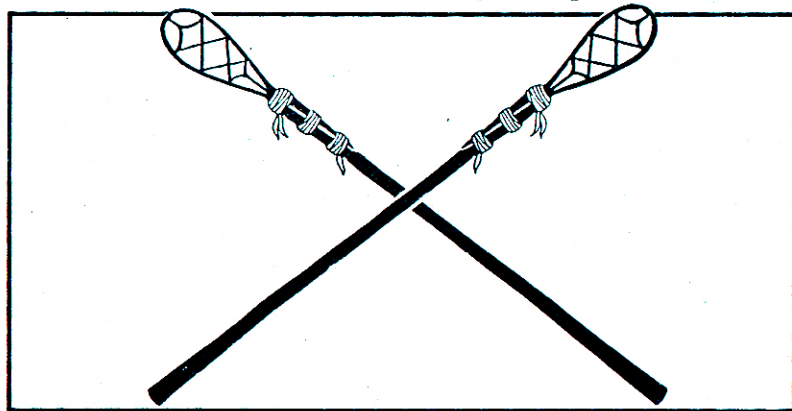
Stickball probably most popular Native American game

(From The Shawnee News-Star, Aug. 30, 1992) — The written history of Native Americans has commonly focused on the story of conflict with the immigrants from Europe. In the chronicles of warfare the human side of the Native American has often been forgotten. As with other civilizations such as ancient Greece and its games, the study of traditional Native American games shows a rich culture.

In recognition of 1992 as "The Year of the Indian," the Historical Society of Pottawatomie County recently presented an exhibit called "Native American Games" at the Santa Fe Depot Museum in Shawnee.

The exhibit showed a wide variety of sports and games of more than 40 tribes. One-third of the exhibit is devoted to stickball, perhaps the most popular Native American game, played primarily by men.

Copies of the game equipment were crafted based on photographs and information gathered by visiting institutions in Oklahoma, New York, Philadelphia, Chicago and Washington D.C. The exhibit also includes photographs of Native American games from O.U.'s Western History



Collections.

The exhibit was developed by the Oklahoma Museum of Natural History at OU and the Muscogee Creek Nation. Funding was provided in part by the Oklahoma Foundation for the Humanities and the National Endowment for the Humanities.

Indian stickball was played by the Algonquian tribes of the Great Lakes region for hundreds of years. These tribes are represented in Pottawatomie County today by the Sac and Fox, Shawnee, Potawatomi and Kickapoo. Stickball was also played by the Iroquoian tribes of the Atlantic seaboard including the Cherokee and the Muskogean speaking tribes of the Gulf region including

the Chickasaw, Choctaw, Muscogee Creek and Seminole.

Stickball equipment included a stick about 3 feet in length fashioned of supple wood which was bent double or curled back on the end to form a loop through which was strung a webbing of deerskin laces. Northern tribes traditionally used a single stick, while southern tribes used a pair of sticks.

A ball 2-3 inches in diameter was made of wood or buckskin stuffed with hair. In play, the ball must be handled only with the sticks.

Historical accounts over several centuries tell of stickball games with hundreds of players and as few as a dozen. Often the men of a whole village played against those

of another village. Ball grounds ranged in length from 500 feet to in excess of a mile. (See *Games of the North American Indians* by Stewart Culin.)

The object of the game was to carry or throw the ball through the goal posts defended by the opposing team. The goals at opposite ends of the field were a pair of posts set apart, sometimes with a crossbar. Some stickball goals were a single post 20 feet tall with an object such as an animal skull at the top which must be hit with the ball to score a point. The first team to reach a given number, agreed upon at the start, was the winner.

Players were dressed only in a breech cloth and belt. A horse or deer tail was often fastened to the belt at the back.

One of the elder men who served as judges of the match began the game by tossing up the ball at midfield.

In 1841 artist George Catlin wrote of the scene as a Choctaw stickball game commenced in Indian Territory: "... an instant struggle ensued between the players, who were six or seven hundred in numbers, and were mutually endeavoring to catch the ball in their sticks and throw it

home ... running together and leaping, actually over each other's heads, and darting between their adversaries' legs, tripping and throwing and foiling each other in every possible manner, every voice raised to the highest key, in shrill yelps and barks."

Women armed with switches were known to whip players who they thought were not playing hard enough.

In the violent action of the game, broken arms and legs were not infrequent and sometimes there were fatalities.

For the Muscogee Creeks, the value of stickball went beyond the benefits of recreation and physical training. Stickball was called the "little brother to war." Disputes between villages were often settled by contesting a hard fought game of stickball. In this way real wars were avoided and the confederacy of the villages was maintained.

Though Indian stickball was once outlawed by Oklahoma, the Muscogee Creeks and other tribes have maintained the traditions of the game. A social, family version of the game is played today as well as the competitive men's game with its traditional dances and ceremonies.

HOW-NI-KAN PEOPLE OF THE FIRE

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Interior approves first Indian-state pact in Oklahoma

Continued from page 1

ducted under a tribal-state compact. Section 2710(d)(6) of the IGRA states:

"(6) The provision of section 1175 of Title 15 shall not apply to any gaming conducted under a tribal-state compact that

"(A) is entered into under paragraph (3) by a state in which gambling devices are legal, and

"(B) is in effect."

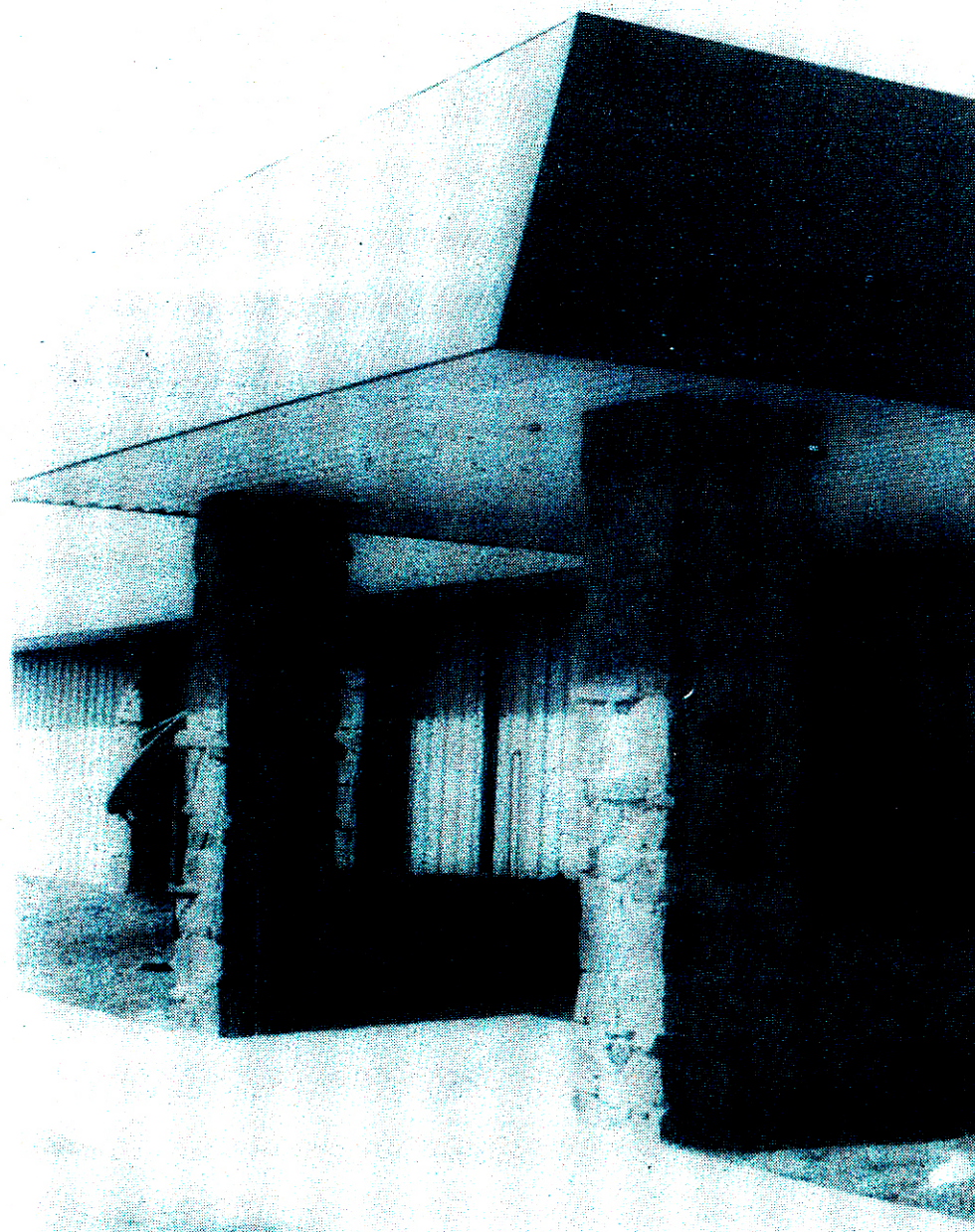
The Eden letter continued:

"The U.S. attorney points to the phrase 'in which gambling devices are legal' and interprets Oklahoma State law to prohibit devices such as the video lottery terminals (VLTs) authorized by the compact. However, it is not necessary for us to resolve finally the issue raised by the U.S. attorney.

"The State of Oklahoma has determined that lotteries conducted by VLTs are properly negotiable under Oklahoma state law and the IGRA. Furthermore, the compact contains a mechanism to resolve the issue raised by the U.S. attorney. In the compact, the tribe and the state have agreed not to import any VLTs until the U.S. attorney issues an opinion or a federal court issues a declaratory judgment finding that the importation and possession of a VLT, pursuant to the compact, does not violate applicable law. They have also established contingency plans to resolve the issue in federal court should the declaratory judgment action not result in a decision on the merits. The U.S. attorney stated that he would cooperate, if necessary, to resolve this issue in federal court.

"We believe that establishing a mechanism in the compact to resolve disputes premised on state law is an appropriate method of addressing such legal issues. Therefore, we do not believe the compact is contrary to the IGRA, federal law, or violates the federal trust responsibilities."

In his statement, Barrett said he hoped the dispute could be resolved without going to court.



Remodeled entrance to the Tribal Bingo Hall

"We are not minimizing the concerns that Mr. Heaton has voiced," the chairman said, "only expressing our hope that a resolution can be reached that is satisfactory to all parties concerned."

The only other roadblock to installing the machines is publication in the Federal Register, considered a formality. Eden's letter said the compact would become effective when the publication is made.

The compact is the first signed between an Indian tribe and the State of Oklahoma, although compacts are in force in a number of other states. Prior to being sent to Washington for Interior

Department approval, it had been signed by Gov. David Walters and Barrett. It also had been approved by the Oklahoma Legislature's Oversight Committee, which monitors agreements between the state and tribal governments.

The tribe has been remodeling the Potawatomi Bingo Hall on Hardesty Road in preparation for the machines. A spokesman for the tribe said there will be between 200 and 300 machines in between 4,000 and 6,000 square feet of the hall. The machines will be separate from the bingo area.

Breast cancer focus of awareness month

October is National Breast Cancer Awareness Month. The Governor of Oklahoma, David Walters and The American Cancer Society staff and volunteers have joined this nationwide program, dedicated to educating American women and their families about the importance of early detection of breast cancer. Early detection provides the best opportunity to treat breast cancer successfully.

Breast cancer is the most common form of cancer in American women: one out of nine women will develop breast cancer in her lifetime. In 1992, over 180,000 new cases are projected and 46,000 women will die of the disease. In Oklahoma 2,100 new cases are projected and 550 will die of breast cancer.

"Every woman is at risk for breast cancer, and risk increases with age," said Morris Wizenberg, M.D., Oklahoma Division, American Cancer Society President. "By following a simple three-step early detection program, many women could save their own lives."

All Oklahomans are encouraged to learn the facts about breast cancer, and to join with their physician in monitoring their health.

Experts recommend this three-step early detection program:

- Schedule regular mammograms - Once is not enough! An initial screening mammogram by age 40, one every year or two to age 49, and every year after 50.

- Practice monthly breast self-examinations - A woman's physician can show her the proper method.

- See a physician for regular breast examinations - At least every three years until age 40, then every year.